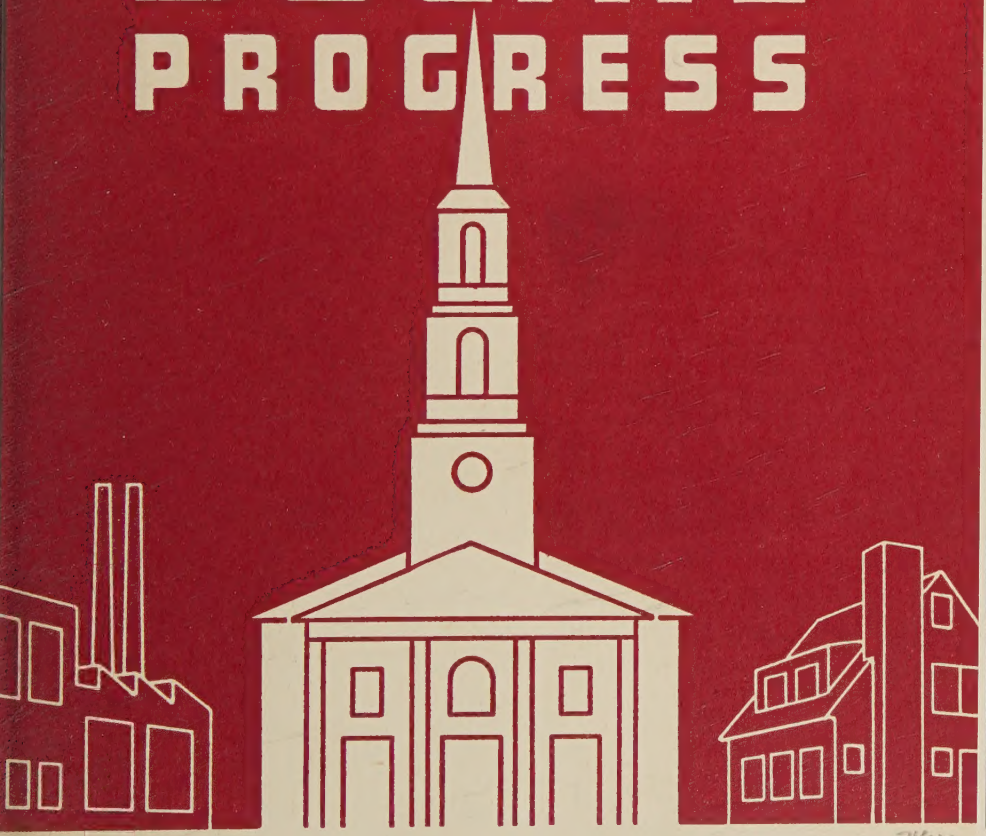
SOCIAL PROGRESS



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DECEMBER 1943

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Social Progress

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SOCIAL PROGRESS

VOL. XXXIV DECEMBER, 1943 No. 4

Christmas, 1943

*By Joseph Fort Newton**

Peace! and to all the world! Sure One,
And he the Prince of Peace, hath none!
He travails to be born, and
Is born to travail more again!

CHRISTMAS in a world of total war! Here is the paradox that staggers us, almost paralyzes us. How can we say "Merry Christmas" in a world so full of misery and horror? Ah, but that is the secret of Christmas, if we can find it.

The first Christmas dawned in the days of Caesar, the Dictator, in a hard old Roman world. Jesus was born, one of the children of the year, among a subject people, in an occupied land, under iron military rule. Yet, somehow, in a way beyond our knowing, he brought a new joy and hope to humanity. The contrast between faith and fact was as ghastly then as it is today.

If there was music in the heavens, alas, there was murder on the earth: the song celestial and the slaughter of little children. Caesar tried to blot out the Church of Christ. Awful years followed, when the lovers of Jesus were hunted and put to death—as they are in some lands today. Christmas seemed lost, until Saint Nicholas, the boy bishop, rediscovered it in the fourth century, and made it sly and merry again. Still later, in 1223, Francis of Assisi, an artist and a saint of the order of poets, recaptured the Christmas spirit once more.

* Rector of the Church of St. Luke and the Epiphany, Philadelphia. Used with permission of the author and the World Alliance for International Friendship Through the Churches.

The Christmas tree grew in Germany, along with other old and sweet customs. Mistletoe came from the Druids. Saint Nicholas came with the early Dutch settlers to our country as Santa Claus, akin to Father Christmas in England. Thus many peoples helped to make Christmas at once a symphony and a symposium, each adding beauty to it, all finding joy in it.

Just so, today, in a world dark with brutality and destruction, we must rediscover Christmas: its deep and simple faith—as deep as the home and the family—that the human soul is a cradle in which the love of God may be born anew.

A Baby to make a woman cry—lovely but frail he seemed at first—came into the world on Christmas Day. Yet he is stronger than steel; he has outlived ages of agony, by the strange power which men call weakness. Something warm, winsome, and wonderful entered the life of man when Jesus was born, dividing time into *before* and *after*, as it can divide our fear-haunted lives, drive away our dreary doubts and dismays, and set us free of soul.

Christmas bids us never to despair, no matter how dark the night. Something new and surprising will make its advent in our lives, and in the world, torn and tormented, setting our days to music. It is as we think, as we believe in our hearts, and act in our lives—a daring adventure of undiscourageable good will which, by the grace of God, cannot finally fail.

Christmas is not a myth, not a mockery, not a divine fairy story, not a fiction woven of stable straw and starlight to exalt and frustrate us. It is both a fact and a faith; it is a prophecy of a brighter, kinder, happier world, in which, at long last, pity and joy will join hands and walk, star-led, in the way of the will of God, in which is our only peace. Nay more: it is the incredible power to make that vision come true.

No matter what kind of social order we may build—and God knows we must have a juster and wiser order in which men are brothers and builders—unless we have in our hearts the faith and love of Francis, who rediscovered Christmas in "the Galilee of Italy"—his gladness about God, his grim discipline of soul, his gaiety of goodness—we can have no happy social order, and no enduring peace among men and nations.

By the same token, as many folk of many races and ages joined in discovering Christmas, so, in the end, many peoples must work together to create the peace on earth among men of good will, of which Christmas prophesies.

Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so sublime in its simplicity, so homey yet so heavenly. Such wisdom bends the knee; such wonder breaks the heart—and mends it.

Germany and the Future in Europe

By the Bishop of Chichester *

THERE are three types of view which command varying degrees of support as to the right policy to be adopted by the United Nations toward a defeated Germany.

1. The view of those who, from fear of Russia, or desire of profit through trade, favor a settlement which would leave Germany still moderately strong both in armed power and in economic resources. *The policy of appeasement.*

2. The view of those who insist on the complete humiliation and repression of Germany, including permanent unilateral disarmament, occupation for an indefinite period, dismemberment, and control of education, wireless, printing, et cetera. *The policy of repression.*

3. The view of those who, while wholehearted in their determination to end the whole Hitlerite system and military machine, distinguish between those who direct the Hitlerite system, with the Hitlerite army, and those in Germany who are its victims or its adversaries. *The policy of discrimination.*

The Policy of Appeasement

With regard to those holding the first of these views, it is right to recognize that many of them are certainly impressed with the necessity of seeing Europe as a whole, a point of cardinal importance for the future, though Europe must be viewed also in relation to other continents. But, apart from other considerations, the lack of security both as to the character of the future government and as to the control of armaments is a fatal objection to any policy proceeding on these lines.

The Policy of Repression

This policy is pressed with great vigor by certain Continental powers amongst the United Nations, as well as by strong groups in other countries, such as the Post-war Policy group of members of both Houses of Parliament, of which Sir John Wardlaw-Milne is chairman. It is perfectly intelligible that those who, like the Poles, the Czechs, the Serbs and many more, have suffered such cruelty from the Nazis should desire the Nazis to suffer most severely in return. But a determination to exact vengeance can only lead to an equal determination on the enemy's part to repay in similar kind, however long it may be necessary to wait for the opportunity. In this way new Hitlers would be created.

There must be safeguards against further aggression by a foe that has

* A preliminary study report presented to the International Round Table of Christian Leaders, Princeton, New Jersey, July, 1943. Printed with the gracious permission of the author.

proved himself so ruthless. But, long as the process of moral and spiritual conversion may be, it has got somehow to be attempted; for it is a change of spirit that is the decisive factor. In any case, a policy of repression can only deal with the surface of the whole problem. What is really required is a better order in Europe. A system which aims at securing just relationships, difficult as it is, can be the only sure foundation of peace. Should it not, therefore, be our principal aim to find out, and if possible establish, the conditions of such a true European (and world) order?

The Policy of Discrimination

If both the policy of appeasement and the policy of repression for different reasons would fail to give the long-range peace security in Europe which is our aim, what can be said of the policy of discrimination?

I do not think it can be stated too emphatically that the war in which we are engaged is an ideological war —with all its consequences. It is not primarily a war of the United Nations against the Axis Nations as antagonistic armed powers. It is a war of Democracy against Fascism. The policy of appeasement ignores this fact, and is really concerned with a balance of power. The policy of repression similarly ignores it, and harks back to the old conception of power politics. After all, in the case of economic resources, the real question is not whether particular nations or parties are to have the dominating control, but how these resources can be best used for the service of the community of nations. Even with regard to the armed forces the real question is, To what use are they put? For the United Nations to make the primary aim of a peace settlement after victory over Germany the complete suppression of German commerce in the interests of the United Nations, and the dismemberment of the German Reich in the same interests, would mean the emergence on the Allied side of the very power politics which are the god of the Nazis.

Under the Nazi regime Germany has been a terrific military power. The threat which such a gigantic military power offers to the peace of the world cannot be tolerated. Every practicable step must therefore be taken to secure that the renewal of such a situation is impossible, so far as man can achieve this. For such a purpose the policy of discrimination must be applied in different fields: military; economic and political.

Military

On November 6, 1942, Stalin made an important distinction when he said, "It is not our aim to destroy all organized military force in Germany, . . . but Hitler's army can and should be destroyed." It is almost certain that after Germany's defeat

big forces in this "Hitler's army" will be fighting for their lives in different parts of Germany against the Allies, and against anti-Nazi Germans. But apart from "Hitler's army" (in this sense) there is the considerable body of "organized military force" with which the Allies would have to reckon. Here there are, I suggest, two stages to be considered: (1) the immediate future; (2) the treaty of peace.

1. *The Immediate Future.* Following the surrender of the Nazis, in view of the chaotic conditions likely to obtain both in Germany and in the occupied countries, it would be justifiable in my opinion to make it plain that while a large part of the total German army must be completely disarmed, the Allies are willing to use those armed forces of the German Reich which are prepared to side with the Allied democratic powers as a part of the forces required for maintaining order in Europe in the immediate crisis of the interim period—*always provided that those forces are under Allied command, and that any German officers used by the Allied command satisfy that command of their reliability.*

2. *The Treaty of Peace.* In a large country situated as Germany is situated psychological factors at least will require that Germany have adequate protection against an attack upon itself. It is impossible to contemplate in any near future the toleration of an *independent* German army, even for defensive purposes inside Germany. But in my judgment some form of international protection will be required; and for this purpose a small "organized military force," forming part of an international military force, might properly be permitted. If such a plan were carried out, I believe that, subject to wholehearted efforts being made to grapple with the general economic problem of Europe, other nations would be more adequately secured from future aggression by Germany than by a complete and permanent prohibition of any German army, navy, air force, civil aviation or aircraft industry.

The whole question of international control of civil aviation and the aircraft industry in all countries, as well as of transport and roads in all countries, has in this connection to be most carefully considered. I also believe that in the long run the question of disarmament can only be satisfactorily settled if, as the Pope has said, "a mutually agreed, organic and progressive disarmament, spiritual as well as material" can be secured in future, and that such a disarmament presupposes an underlying common spirit.

Economic and Political

It is impossible to condemn too severely the fearfulness of the cruelties wrought on the suffering occupied countries and upon the Jews by

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Unofficial Action Groups in The Church

By F. Ernest Johnson *

THE word "unofficial" in this caption carries a lot of freight. For one thing, it signifies the slowness with which institutions react to a changing situation. The more institutional structure, the less action, except in well-worn channels. What sociologists call cultural lag is due largely to delayed institutional adaptation. The Church is one of the slowest of all social structures to respond to change. In the nature of the case it encounters decisive social pressures less often than a secular organization. It stands in contrast to the dominant institutional features of our age. There is no galloping technology in liturgy and homiletics with which the Church must keep up or be palpably outmoded. Also, the transcendental reference of the Church's affirmations about life tends to keep it "above the battle"—less amenable to the ordinary standards of institutional adequacy and effectiveness. On the other hand, the more the Church takes on the aspect of a going concern, accepted by the community, the more secularized it becomes. Its prophetic quality gives way to a strategy of accommodation.

This is said not by way of indictment, but of description. Much of the criticism of the Church seems to assume that an institution has a soul quite independent of its members, that it can transcend their human limitations.

The frequent question why the Church has not put an end to this or that conspicuous social evil quite overlooks the fact that the Church as a social force is not a mystical entity but a society of individuals who give to it its corporate character. In the Church the individual participates in a corporate experience of worship, repentance, faith, and dedication. At relatively few points does that experience translate itself into specifics of social action. At its best it furnishes dynamic and criteria for action, not blueprints.

All this makes the socially sensitive individual restive. He wants action to implement the ideals embodied in Christianity. The Church he finds too rigid and stolid to give expression to a dynamic Christian ethic. Yet if he is much of a Churchman he feels spiritually rooted in the Church, dependent upon it even for the insights to which it fails to live up. To "hive off" along with other restless, active spirits and go places would do violence to the universalism of his Christianity, narrowing

* Secretary of the Department of Research and Education, Federal Council of Churches, and Professor of Education, Teachers College, Columbia University, New York. Condensed with permission from *Social Questions Bulletin*, Methodist Federation of Social Service.

the human base of his spiritual fellowship. What shall he do?

I have long been convinced that the Church should meet two quite diverse needs of its members: (1) participation in spiritual community through worship and fellowship on the broadest human base that Christian ideals permit; (2) active association among crusading spirits who have been fired by the prophetic message of Christianity. The inclusive fellowship—the Church—is necessary to the crusading group, because only the total community of understanding and aspiration is a fit abode for Christian agape. But the larger fellowship of the Church needs the hot cells of crusading zeal for the sake of its own renewal.

The Church Is Not a Crusader

It might even be said that the Church as a whole, the worshiping community, is not primarily ethical in its nature, but rather religious in the technical sense. It is not common acceptance of an ethic—the teachings of Jesus—that defines the Church in the first instance. The notion that membership in the Christian Church rests on some agreement in terms of social ethics—the specific implications of the Kingdom of God—has no historical foundation.

The Christian faith espoused in baptism or confirmation does not consist in tenets of this kind. There is no one Christian social ethic. There was some approximation to a Christian social discipline in medieval Christianity and in Puritan Protestantism, but contemporary Christianity can claim little in the way of an authoritative social ethic on which a discipline can be built.

Thus Christians who seek within the Church avenues of significant social action, beyond the conventional forms of service, are forced back upon small groups that can claim the sanction of the Church as a whole only for their spiritual intention, not for their program. Broadly speaking, there are two possible kinds of action groups.

Common-Interest Groups. First, there is the common-interest group. The members are bound together by a common concern for discovering the relevance of the Christian testimony to some area or areas of the common life. Such a group may confine itself chiefly to one interest, as in the case of a Christian pacifist fellowship; or it may, like the Church League for Industrial Democracy, spread its activities along a radical Christian front with a number of political and social purposes. There is need today for groups that will specialize in race relations, undertaking to implement in concrete fashion the Christian doctrine of the unity of the races. The Federal Council's Department of Race Relations is now engaged in organizing a fellowship of this sort.

I was told recently by an enterprising Church federation secretary

in a Western city about a plan he has conceived whereby members of Churches within the federation who are interested in some particular kind of social action would be organized on a city-wide, interchurch basis. The members of the action group who belong to a single Church would constitute a nucleus within its membership, keeping the congregation informed concerning the activities undertaken. Thus an informal and unofficial federation of minority groups would acquire significant strength and influence. Each Church would acquire a "cell" or several "cells," which would incubate social motive and develop a Christian social strategy.

A difficulty almost sure to be encountered is that people who have a radical Christian urge—and by "radical" I mean directed not merely at rendering useful "services" but at changing the structure of social relationships, political, economic, or cultural—are so likely to develop the single-track mind. They tend to be panaceists, sure that some one fundamental change in society will bring social salvation. Such assumptions run counter to what we have learned about the interrelatedness of the various phases of a national culture. Single-track thinking and action lead to frustration. Social insights need to fertilize each other. For this reason it is desirable that special interests in social action be brought into close relationship. An effective social strategy must be comprehensive and many-sided.

Nothing is more important than to remember that only an effective social discipline can make social prophecy anything more than verbalizing. To declare from the pulpit or by official resolution that certain things are wrong is at best futility, and at worst hypocrisy, unless it is backed by a discipline of practice. The Church can say little to command respect about race segregation until the Church itself gives it up; or about the evil of the profit system until it ceases to be tied to it in its corporate practices as investor and employer. In the nature of the case the Church would have to become very much smaller in order to engage in social crusading. It would have to include in its membership only those who were willing to live by a discipline that matched the Church's outward testimony.

Vocational Groups. What I have been saying about action groups concerns those whose organizing principle is found in the goals of their activity. But there is another type of group, hardly evident in the contemporary world, but tremendously important if any inroads are to be made by Christianity upon our secular society. I refer to the vocational groups—the banding together by vocations of Christian men and women for the purpose of discovering and demonstrating the meaning of the

(Continued on page 19)

Letter to a Boy *

Brooklyn, New York

DEAR BOB:

I have thought of you a great many times during these last months since our own country has been drawn into the war. You are just seventeen years of age and you are drawing very near to the time when you may enter military service.

Your older friends have been called already, and I imagine you envy them sometimes. Not that you are eager to go to war—no man in his right mind wants that. But for them at least the matter of what they should do with their lives for the duration has been settled. They may not like the way it has been settled, but settled it is. Their path is marked out for them.

This regimentation is an inevitable accompaniment of war. But you can still make up your own mind. You are allowed a freedom of choice that is denied your older brothers and friends. This makes life for you harder, not easier. No doubt your mind is buzzing with uncertainties. You wonder, perhaps, what you should do about high school: whether to finish your regular course or to change to one more highly specialized; whether to leave school and take a job in a war industry; whether to enlist in the armed forces the minute you are old enough to be accepted. You, like all of us, want to feel that you are in the main stream of life, and sometimes the regular activities in school, at home, and in your community seem neither interesting nor very helpful.

These and many other questions are, no doubt, disturbing you as they disturb thousands of others like you. No one can answer such questions for you; you must decide them for yourself. But there are some propositions that I would like to lay before you and ask you to consider carefully before you reach any decisions.

In the first place, our world, after the war, is going to need and need desperately men and women who have had what we call a liberal education. There is, of course, an important place for the specialist, and the war has created a great demand for those who are skilled in some branch of technology. The result is that general studies, such as the languages, the social sciences, the classics, and history are suffering badly and are falling ever lower in popular esteem. Those who go ahead with such studies are likely to be regarded as out of step with the times.

But it is those basic studies that make for the deepening and broadening

* Written by Phillips P. Elliott, Minister, First Presbyterian Church, Brooklyn, New York.

of life, and develop the kind of person the world will need after the war is over. It will need men and women who can see life in perspective, who will not only know how to make things, but also and more important how to use things. We will need people who have judgment, balance, a sense of history, a capacity to discriminate between the transient and the permanent, and most of all a realization of the true values in human life.

We shall come out of this war impoverished indeed if, having achieved a military victory, we find ourselves loaded with technical experts and carefully made machines but few people who can show us how we can wisely use our skill and machines so that we shall have peace instead of another war. I hope then that you will stick to your high-school course. If the war snatches you away from it, so be it. But do not deliberately throw away your opportunity to continue to train your mind and spirit to meet the broad tasks of humanity in the world of the future.

In the second place, try hard to keep emotional balance. There are severe pressures upon our feelings just now. You cannot fight a war unless you develop hatred toward the enemy, we are told. But somehow, difficult though it is, we must avoid hatred. It is the most destructive mood that can enter the human heart. Jesus knew that. That was why he said, "Love your enemies." I hope you will try to keep hatred out of your heart, remembering that we are all members of one human family and that the great task before us is to learn how to live together.

Hatred does not make efficient builders of a world of fraternity and good will. Get yourself ready for that kind of task. Keep your values straight and clear. Remember that nothing has happened to change the New Testament or the will of Christ. War or no war, these remain the same. Christ's message was one of compassion, forgiveness, and love before Pearl Harbor; it is no less that message now. Keep your New Testament and especially the words of Christ before you as your standard. Whatever decisions you make should be based as accurately and honestly as you can do it upon your understanding of his message and will.

The war will end someday, perhaps more suddenly than anyone now dreams. Will we know what to do with a world where the bombers and destroyers are no longer at work? It is more important for you to think about this than to follow the war news day by day. The broad and basic problems that lie near the roots of the present conflict cannot be discussed too soon, for we must be ready to solve them when the war is over.

The Number One problem of our world is the problem of race. Recent race riots in American cities have shocked us into a realization of how far we are from solving this problem at home. Nothing our country has done

has more surely antagonized the colored world than the Oriental Exclusion Act of 1924. The proposal placed before Congress to change this act so that Chinese might be admitted on the quota basis still bars all other Orientals from citizenship. This is a consideration based on policy, not on principle. The tension will remain until white and colored, East and West, meet on the basis of equality. This is the great issue before your generation. Your skill and understanding in dealing with it will determine whether you will be doomed to war or blessed with peace.

You should be giving a lot of thought also to the part that the United States will take in the international arrangements after the war. The "isolationists" say that the United States should have no part in such arrangements. Most Americans, however, agree that we cannot withdraw from responsibility but must have an important part in whatever court or league may be set up. But this is not to say that our country should be forever intervening in every dispute that may occur upon the earth. The alternative to isolationism is not interventionism. The alternative to isolationism is true internationalism—a sharing of the burdens and opportunities of building a brotherly world. We are "one world" and we must act as members of that body.

For the spirit is the most important consideration in any international arrangement. When we shall have found a structure that will be adequate for the world's needs, our problem will be to find men and women of broad spirit—kind, patient, compassionate—who will contribute to the postwar structure the kind of atmosphere that is more important than the organization itself. I hope you can become that type of person.

Above all, hold fast to your faith! It is for you to decide whether these times—your times—are going to make or break you. Your generation is being subjected to a severe test of nerves and of spirit. But every generation has had to face its own special tasks and problems, and to you the challenge comes: "Live your life. Live it to the full. Make its difficulties contribute to your growth." You will be able to do this if you remember:

"Did we in our own strength confide,
Our striving would be losing."

Rely on God and he will give you the resources you need. He will steady you, strengthen you, guide you. Jesus had faith in man's possibilities. "Greater works than these shall he do," he said. In his strength you can do mighty works in his cause, for his sake, and for God's Kingdom upon earth.

Sincerely your friend,

November 1, 1943. *Phillips P. Elliott.*

They Shall Be Free

A Chancel Drama for the Christmas Season

By Louise B. Griffiths *

PARTICIPANTS:

ORGANIST.
READER *(and leader of the service).*
MAGIAN *(in white robe of a Zoroastrian worshiper of light).*
KING WITHOUT HIS CROWN *(in royal robe, but with no crown).*
WISE MAN WHO SAT AT A CITY GATE *(in Palestinian dress).*
TWO MOTHERS *(in Palestinian dress, carrying market baskets).*
CHOIR *(hidden, or in rear of church).*
TABLEAU OF THE NATIVITY *(if desired).*

SETTING:

This program is designed to be produced in the church chancel. No scenery is required, though where possible it will be effective to arrange a tableau of Mary, Joseph, and the Child in a choir loft above the chancel or on a platform at the back of the chancel stage, so that it may be dimly floodlighted at the time indicated. The chancel is imagined to be the market place at the gate of Bethlehem, where the wise men gather and talk of their experiences.

(The ORGANIST *plays "March of the Magi," by Dubois, as a prelude. The music grows soft and gradually ceases as the* READER *takes his place at a reading desk or pulpit to the left of the chancel.)*

Reader: "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem."

Wise men . . . from the east . . . who were they?
Have you often wondered, as have I?
Wise men . . . from the east. The Bible says no more.
Some say that they were Magi, worshipers of fire and light;
Students of the stars. It may be so.
For Magian wise men lived, when Christ was born,
In the lands just east of Palestine.
And yet, some call them kings
And picture them in splendid royal robes.
They did bear kingly gifts of gold and frankincense and myrrh.
It may be true that they were kings—wise kings.

There is one other possibility.
Men called "wise men" could be oft seen
At any city gate in Palestine.
They made up proverbs as they watched the passers-by.
They knew the Jewish laws and prophecies.

* Religious educator and writer.

They looked for the Messiah.
May it be that wise men such as these from eastern towns
Came "from the east" to worship their new King?
I know not. But I like to think of them,
And wonder who they were, and what they saw,
And how they felt as they returned from worshiping the Child.

Do you wonder too? Then come and dream awhile with me.
Suppose here is the gate of Bethlehem,
And over there the market where the women bargained, met, and talked.
(As he speaks the READER *gestures first toward the left, then the right of the chancel. The* TWO MOTHERS *enter from right and stand, as if in conversation, at the market.)*
Let it be the morning after that bright starry night
When men first saw the Child.
The wise men gathered here among the villagers,
Talked of what they saw and heard and felt that Holy Night.

(The ORGANIST *begins again to play softly the "March of the Magi," just before the* READER *finishes. Gradually plays louder as the* MAGIAN, *the* KING WITHOUT HIS CROWN *and the* WISE MAN WHO SAT AT A CITY GATE *enter chancel from an aisle of the church and take places, sitting near the city gate. Music grows soft and ceases as the* MAGIAN *begins to speak.)*

Magian: Yes, I was there. I saw a star one night, a bright new star.
The sign, as I believed, of a new King.
And so I came and found the tiny Child.
It was a wondrous sight. I see it still.
(Tableau of the Nativity is lighted.)
The mother's eyes like stars, the Child so radiantly bright.
I felt illumined, freshened, filled with wisdom I had never known.
I knew the King!

Choir: "Silent Night! Holy Night!" *(first stanza).*

King Without His Crown:
I too was there. I, in my most costly robes.
I took my servants with me, carrying gifts of gold.
I planned to pave the way for good relations with this King,
Lest otherwise he should attack my land.
A foolish thought. It left me there as I beheld
Rich and poor, old and young,
Lordly masters, humble shepherds, kings and servants,
All kneeling, touching shoulders as they worshiped!
I too fell to my knees,
And something in me bade me place my arm
Across my servant's shoulder, and remove my crown.
I left it there. Henceforth, if king I must remain,
I shall be as my people and share all with them.

Choir: "We Three Kings of Orient Are" *(second stanza).*

Wise Man Who Sat at a City Gate:

You do speak well indeed.
I am a wise man from a city east of here.
I followed as you went into the cave where lay the Child.
It was precisely as you said.
And did you notice too that some were there from countries far away?
One man was very dark, perhaps from Ethiopia. And one was fair.
Yet in the heavenly light all faces seemed the same.
And one thing more. I saw a Roman soldier lay aside his sword!
It takes no wisdom to foresee in such an act the prophecy,
"His name shall be called . . . The Prince of Peace."

Choir: "While Shepherds Watched Their Flocks by Night" *(sixth stanza).*

First Mother:

And may a mother speak?
I too was there. I saw the newborn Child.

Second Mother:

I also saw the Babe, though not till late.
At first I feared to venture near a King,
But then I learned from passing shepherds
That his parents too were peasants—poor like us.
And so I went, and found it to be so.
Two simple peasants and their first-born son,
With little wealth, but rich in love.
I used to wish for riches. Now I know
That love is dearer far than gold.

Choir: "Joseph, Dearest, Joseph Mine"[1] *(effective also as a solo).*

Reader:

And the shepherds and the wise men too,
Yes, all who saw the holy Child
Glorified and praisèd God.
And as they went they must have talked
About the Christ and of his birth and of its meaning to the world.

(The ORGANIST *plays softly strains from "March of the Magi" as the* READER *speaks and the characters leave the chancel one by one, walking slowly through the aisles toward the rear of the auditorium. The music grows a bit louder as the* READER *ceases, but it continues until the* MAGIAN, *half way down an aisle, pauses and begins to speak.)*

Magian: A whole new world of wisdom, it would seem,
Lay within that manger crib.

King Without His Crown:

Indeed; and more than that.
The Holy Sight showed practice of great truths:
Brotherhood, beauty, justice, mercy, peace, and love.

Wise Man Who Sat at a City Gate:

The prophet's words were true, or surely shall be
When the story of His birth is known to all:
"For unto us a child is born, unto us a son is given;
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor,
Mighty God, Everlasting Father, Prince of Peace."

King Without His Crown:

Our kingdoms and all earthly kings shall rise and fall;
"Of the increase of his government and of peace
There shall be no end, . . .
With justice and with righteousness
From henceforth even for ever."

Magian: And he shall fill the earth with light. As the prophet said,
"Arise, shine; for thy light is come,
And the glory of the Lord is risen upon thee."

Wise Man Who Sat at a City Gate:

And when the people rise and walk in God's wise way of light,
"Nation shall not lift up sword against nation,
Neither shall they learn war any more."

King Without His Crown:

Then they shall be free and joyous, for it is written:
"They shall not . . . destroy in all my holy mountain," saith Jehovah.

Magian: No darkness, no wrong;

First Mother: No war;

Second Mother: No hate;

King Without His Crown: No Caesars, no slaves!

Wise Man Who Sat at a City Gate:

"And he shall reign for ever and ever,
King of kings! and Lord of lords!"

(The ORGANIST *begins to play the "Hallelujah Chorus" from Handel's "Messiah" as the characters are speaking and reaches the measure where singing begins just as the* WISE MAN *finishes and departs.)*

Choir: The "Hallelujah Chorus."[2]

Recessional: "Joy to the World! the Lord Is Come."

(The people stand during the singing of the "Hallelujah Chorus" and at its close, led by the READER *and the* CHOIR, *they leave the auditorium singing.)*

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[1] An ancient carol found in many collections. A good arrangement appears in *The Oxford Book of Carols*, available in many public libraries.

[2] It is possible, if desired, to close the program here.

For Time

Wartime Community Service

Rev. S. Edward Young, of East Aurora, New York, has come to the Board of Christian Education to help the Board to relate its whole program more concretely to the emergency needs of communities affected by wartime conditions. Mr. Young will give leadership, also, to the Churches in social education and action in relation to community morality. He will give particular attention to the problems of the liquor traffic, gambling, prostitution, and social tensions as these appear in aggravated and specialized forms in war industry and camp areas. This work is made possible by funds from the Wartime Service Commission and will be carried out in full co-operation with the Board of National Missions and the Committee on Camp and Church Activities.

Mr. Young will be available to speak upon invitation before Church bodies, to counsel with Church groups, and to offer suggestions through correspondence. He stands ready to work with and through those who believe that the character of the home front in the specifically wartime community is a peculiar responsibility of Christian citizenship.

Community Initiative

Why do not we as a people do more in reference to the social problems in our communities? Because of ignorance? Yes, to an extent: certainly we do not *know* as we should. Because of indifference? Yes, partly so: certainly we do not *care* as we should. Because of a sense of defeat? Decidedly: there is in many a feeling that little can be done.

But something can be done. Experience shows that when a community stands up to its problems, initiative and responsibility frequently bring results.

Last spring the Negroes in a city of the Southwest were to hold their annual picnic. Gossip and rumor said that they were going to turn this into a race riot. Feeling in the city became tense, and the whites got ready to start trouble rather than to wait for it.

But the whole atmosphere was changed when an advertisement, signed by some of the outstanding white citizens, appeared in the local newspapers a day or so before the picnic. The advertisement stated that the Negroes were entitled to their annual picnic, that they were intending no harm, and that the city government was prepared to secure them in their rights and to put down disorder. The people of the city, the statement declared, should

act toward each other in the best American tradition. The results were altogether good: tension relaxed, the picnic was held, and there was no trouble. The community, or wise men in it, stood up to a social challenge and possible tragedy was averted.

Another community, a small suburb, had a bad "case" of juvenile delinquency. A few of its citizens drew up a letter for the local newspaper, asking the co-operation of the parents in studying the problem and finding a solution for it.

A place where young people might meet for social affairs on week-end evenings was provided, and the case has disappeared. Another community stood up to its social problem with understanding and initiative with beneficial results to all concerned.

Rural Dependency

While unemployment has characterized the industrial field, the trend toward dependency has steadily gained headway in rural areas. This trend is especially marked in relation to three groups named here in the order of the increasing seriousness of the situation: tenant farmers, sharecroppers, and farm laborers. Indeed the accelerated pace and the extent of dependency is such that it has reached the proportions of a social revolution with vast and disturbing spiritual consequences.

Two factors of rural dependency are to be noted: Great concentration of the control of land in the hands of absentee ownership is one aspect of the problem; a people of the soil who own neither land, nor home, nor livestock is the other. They combine to produce insecurity of tenure, impermanence of residence, impoverishment of income, and dependence upon others for the means of a livelihood, i.e., employment. All these factors in the rural situation strike at the roots of individual, family, and community well-being. To reverse the trend in the postwar world calls for the active concern and intelligent co-operation of both rural and urban peoples. To ignore it will be to accelerate the disintegration of an important sector of American life.

Local Broadcasting

As we travel from town to town we become aware of the great number of local broadcasting stations. We are impressed with the eagerness of these stations for locally sponsored programs and with the facilities thus available to Churches alert to the effectiveness of this medium for reaching the Churches in the community and the surrounding area.

This opportunity should be grasped for the dissemination of reliable information on the question of peace settlements and postwar world organization and for discussion of the problems involved in the light of Christian principles. Suggestions for such a program are contained in *Conversations About Christian World Order,* a pamphlet prepared by the Department of Social Education and Action. The five radio scripts, which are written in dialogue form, may be used singly or as a series of broadcasts, or adapted in a variety of ways.

Here is peace action within the range of any group of Church people who are prepared to give some time and effort to community education.

Civilian Public Service

Progress is reported by the new official committee on Presbyterians in Civilian Public Service, as established by the General Assembly in May, 1943, in the form of three actions following the committee's frame of reference. First: To reflect the continued fellowship and care of the Church to the more than 160 Presbyterians currently in Civilian Public Service: (*a*) a letter will be addressed to them by the chairman, Rev. George A. Buttrick; (*b*) the itineration of Rev. Theodore Walser, who has already visited 21 camps, will be continued; (*c*) a plan for pastoral ministry to Presbyterian men in C.P.S. camps will be inaugurated.

Second: To inform the Church from time to time of the several aspects of Civilian Public Service: (*a*) an informal leaflet setting forth the current situation is being addressed to ministers; (*b*) short reports will appear in various official and unofficial Presbyterian publications.

Third: To raise funds, as directed by the General Assembly, for the support of Presbyterians in Civilian Public Service, whose personal funds are inadequate, a $25,000 goal for the current Church year has been projected. A communication regarding this fund will be addressed to the ministers and sessions and to a small contributors' list in the Churches.

William Barrow Pugh, D.D., the Stated Clerk of the General Assembly, is secretary of the committee and Rev. Ralph N. Mould has been named as administrative representative of the Committee on the Consultative Council of the National Service Board for Religious Objectors, Washington.

It is anticipated that some 40 to 50 Presbyterians will enter Civilian Public Service Camps during 1944, and there is exceptional need for a wholehearted financial response from interested Churches and individuals. Contributions should be sent, as formerly, to the Office of the General Assembly, 514 Witherspoon Building, Philadelphia 7, Pennsylvania.

Unofficial Action Groups in the Church

(Continued from page 8)

Christian testimony in terms of their vocational tasks. The example of the twenty British Quaker employers who committed themselves to such an inquiry and then wrote *Quakerism in Industry* should have had a multitude of followers, but there have been few.

It is of the essence of the modern secular order that, as the Oxford Conference said, true Christian vocation is denied. "Business is business." I suggest that the prime responsibility of a Christian layman for "Christianizing the social order" is to register his convictions vocationally.

A lawyer, for example, in almost every professional act is either contributing to the rigidity of a profession that is geared to the conduct of economic enterprise or rendering it less rigid and more amenable to ethical considerations. A businessman, every hour of the day, is influencing the permanent structure of our economic life. A schoolteacher is contributing to the formation of value judgments and personal attitudes that play a large part in determining the set of our entire economic and political system. In some measure this may be asserted for every profession and every trade—that of the physician, the engineer, the labor leader, and so on. A person whose Christian convictions are deep and whose social vision is keen will be alert to find ways to bend his vocational practice to the requirements of his Christian beliefs and his Christian testimony.

How many laymen actually feel more closely bound to a spiritual community than to their secular associates? The answer to that question, which is obvious, defines the secular character of our culture.

The standards of business and industry and of the professions that have developed around them constitute a secular pattern. How can this be squared with the central teaching of Jesus? The evident conflict is a perpetual challenge to Christian vocation. By collective testimony, by pressure within a professional group, to some extent by specific demonstration in industrial or trade practices, the secular order of life must be confronted with the claims of the Christian ethic. This is a task for unofficial social action groups.

Two things are urgently needed: encouragement of small groups to crusade, with the blessing of the Church, for purposes in which as Christians they intensely believe; and a sharpening of vocational conscience through group study and action on the part of Christians who belong to the same calling. As Vida Scudder has said, "The Church is loaf, not leaven," and the leaven of social reconstruction must be found in small unofficial fellowships.

Germany and the Future in Europe

(Continued from page 5)

the Nazis. All the territories and possessions that can be restored must be restored to their rightful owners, both nations and individuals. The dead cannot be restored to life, nor can those who have lost all receive it back again; nothing can repair the unspeakable injury done. Whichever way we look we are conscious that men have been brought down to the very depths, and it is only out of the depths, *de profundis*, that we can turn to the future.

Yet we must turn to the future, and try to see how a beginning in renewal can be made. The German nation as a whole has been caught by the terrible evil of Hitlerism. Although Hitler and his partners are the main criminals, Germans generally have to bear responsibility for their surrender to the evil. There are other factors outside Germany operating in different ways and at different times—things done, and things left undone by the victorious powers during this twenty years' crisis among them—which must be taken into account when the full history of these years is written. But Hitler and Himmler and the rest, who are not only portents but also figures of demonic and antitheistic power, must at all costs be deprived of all possibility of doing further injury to mankind.

There still remains, nevertheless, whatever the volume of their responsibility, the great bulk of the Germans. Here again Stalin made the distinction, in the speech of November 6, 1942, already referred to, when he said, "We have no such aim as to destroy Germany, . . . but the Hitlerite State can and should be destroyed."

Stalin is a realist. It will be essential for him to find a *modus vivendi* with a defeated Germany, and such a *modus vivendi* cannot consist of trying to treat the sixty or seventy million Germans in the heart of Europe as outcasts. It is equally necessary for the other United Nations to be realists. It would be wise statesmanship not to try to keep Germany suppressed, because that would lead to an accumulation of bottled-up pressure, but to help her maintain a high standard of living through the use of her domestic resources and through international trade. This means a combination of all the United Nations, especially America, Russia, and Britain, for the purpose of giving a defeated Germany a stake in the peace; and with that end in view the working out, in a common partnership between the United Nations, of a genuine plan for the establishment of a family of nations, in which Germany has neither more nor less than her share, and all the other nations, including those with a low standard of living at the present time, have neither more nor less than theirs, as required for giving individuals in all the countries of the world enough food to eat, enough shelter to live under, enough warmth to heat themselves, and enough work to do.

All this has a very important bearing on our attitude to certain proposals for a rigorous treatment of all Germans. Thus, while Germany must be required to abandon all the territory which she has seized, the dismemberment of Germany must be ruled out by the considerations stated above. And, while boundaries might be reconsidered, any large political reorganization of the whole German Reich for example on a federal basis can only be satisfactorily accomplished by consent.

Again, while those guilty of war crimes should be brought before properly appointed tribunals, and loot should in all possible cases be restored or compensation given where restoration is not possible, it would not be consistent with the considerations advanced above that large-scale reparations or indemnities should be imposed on the nation as a whole.

Further, while every precaution should be taken to secure that the training of youth should be entrusted to reliable teachers throughout the educational system, the responsibility for the working out of re-education should be definitely entrusted to German authorities.

That there is a faith more powerful than the Nazi faith, the strong stand taken against the Nazis before and during the war by the Confessional Church and the Catholic Church in Germany makes plain. Beyond all doubt the help of teachers and professors (dismissed by the Nazis from universities and schools) and of the leaders of the Confessional Church and of the Catholic Church should be invoked and encouraged by the liberators of Germany in the vital task of the moral and spiritual renewal of the German nation, and especially of German youth.

Summary

To sum up, the view here set out of the "future in Europe, particularly in relation to Germany," is based on a policy of *discrimination.* The writer urges that the war is essentially an ideological war between Democracy and Fascism. He presses the great importance of drawing a sharp distinction between the Hitlerite State and the German people. He insists on the restoration of all territory and possessions which have been seized by the Nazis, and on compensation where restoration is impossible. He also affirms the necessity of the trial and punishment of all war criminals from the highest to the lowest, and of making it impossible for the principal Nazi leaders, their followers and accomplices in all ranks, to do more injury to mankind. He insists, further, on the complete elimination of "Hitler's army," as well as the "Hitlerite State and its inspirers." He also recognizes the necessity of safeguards against aggression. But he believes that these safeguards will be most effective if secured in cooperation between the United Nations and Germany.

Thus, with regard to the immediate *military situation,* after the disarming of a large part of the German army, the writer advocates the occupation of Germany by Allied military forces, with the assistance under Allied command of such German "organized military force" as is prepared to side with the democratic powers and is found reliable for that purpose. For the long-range military situation, he contemplates an international military authority controlling all armed forces, civil aviation, aircraft industry and transport, within and under which a proportionate German "organized military force" can take its place for defense.

With regard to the *economic and political situation,* the writer urges that instead of any attempt to keep Germany suppressed or dismembered, there should be a combination of all the United Nations, especially the United States, Russia, and the British Empire, with a view to giving a defeated Germany a stake in the peace; and also a combination of the victorious and vanquished powers in the task of raising the standard of life in the poorer countries of Europe. He also urges that underlying the whole huge task, a task likely to last many years, there is the fundamental problem of religious faith; and that, while it will take a long time for the curative forces of the spirit to gain sway, the crux of the whole matter lies in the spiritual and moral realm.

CORRECTION

The closing paragraph of the article "The Common Good" (page 21 of the November issue of SOCIAL PROGRESS) should have been prefaced by the words: "In working toward this objective, we of the Urban League Movement shall simply be following a policy stated some thirty years ago by one of the founders in these words." The founder quoted was Mrs. Ruth Standish Baldwin, widow of the President of the Long Island Railroad.

Sanctuary

Year's End

Personal Preparation:

Unto thee, O Lord, do I lift up my soul.[1]
Ps. 86: 4.

What is soilèd, make Thou pure;
What is wounded, work its cure;
What is parchèd, fructify;
What is rigid, gently bend;
What is frozen, warmly tend;
Strengthen what goes erringly.
"Veni, Sancte Spiritus," thirteenth century.

Prayer of Invocation:[2]

O God, who blessed our earth with a vision of thy love in the form of a little Child; who sent to rebuke earth's selfishness a humble Man to go about doing good and to speak the words of life; who revealed thyself, the Conqueror of evil, in One the weapons of whose warfare were deeds of kindliness and mercy, graciously grant us the Christmas power as we remember him. Fill our hearts with the gladness of his coming. Teach us the enduring joy of his service. Lead us into the Christmas peace which passeth understanding, the peace of Christ. Amen.

Thoughts from a Burma Diary[3] *(written under fire on ambulance service):*

"Whosoever shall give you a cup of water to drink in my name . . ."

In this time and in this place I have learned a new reverence for water. . . . So I gave water to drink in the name of Christ. I did not say it. I did not know the proper Chinese words, and had no confidence that the wounded soldiers would know it even if I did. . . .

Nevertheless, I tried to give it in the name of Christ, knowing how unessential any inscription was to such a gift. This was to give it in the name of Christ, to say, not aloud, but silently: "O Christ, thou wast plunged into a pool of all man's suffering and sin. These who suffer, suffer not alone. Thou hast suffered. Bless the water, O Father of our Lord Jesus Christ. Succor the spirit of this man who drinks it, great Comforter. And accept the praise of him who gives it that he has been like the cup, a vessel between man's need and thy compassion, thou everlasting God. Amen."

We never put the Chinese soldiers on beds with fresh linen. . . . As I see it, the Negroes, the Indians, the Chinese count this kind of thing a more grievous charge against the white man than all the economic exploitation and all the injustice that operates through less personal institutions. It is to be treated as

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[1] Quoted in *Every Day a Prayer*, by Marguerite Harmon Bro. Willett, Clark & Co.
[2] By Morgan P. Noyes, in *Worship Services for Peace and Brotherhood.* The World Alliance for International Friendship Through the Churches.
[3] From *Burma Diary*, by Paul Geren. Used with permission of Harper & Brothers, Publishers. Reviewed in "About Books."

men, to receive the acts of kindness and love which white men accord to one another—that is what they want. . . . While our hearts share for the love and the community in it, our minds and hands must work in the direction of sheets for everybody.

I shall not pray that I may be made to drink deeper of suffering. To seek deliberately for its own sake what we are told to bear triumphantly when it comes would be a mortification in which I cannot believe. I shall use what little I know of suffering as the bridge of my compassion to the men who have drunk ten times as deeply as I. I shall move reverently in the presence of the thought of all who have suffered, some to die. I shall remember the Christ whose cross must have been the deepest, longest drink of suffering ever a man took.

A Litany for Our Day:

O thou who art the beginning and the ending of our days, who hast set us in this hour of stress and strife, of willful ignorance and desperate triumph; forgive us our bitterness, our strife, and our self-seeking.

We humbly beseech thee, O Lord.

O thou who hast made the earth to yield abundance, that man may enjoy the fruits of his labor; help us so to order our common life that all thy children may feel the joy and zest of the day, and the peace of the night.

We humbly beseech thee, O Lord.

O thou who hast made us of different races and nations, that each may bring his special gift to the common store; teach us to end the suspicion, fear, hatred, and war that divide us, and to live together in understanding and helpfulness.

We humbly beseech thee, O Lord.

O thou who searchest our hearts, and knowest our thoughts afar off, we bring to thee our confusion and our fear, our beleaguering sin and our sense of impotence. Do thou give us that strength, that grace of God, and that insight into the meaning of the Cross which thou alone canst give, that we may build anew.

Yea, the work of our hands, establish thou it, through Jesus Christ our Lord. Amen. [*Adapted.*]

My Covenant: For Christian World Order.[4]

I will seek daily, through prayer, Bible study, and personal commitment, to discover and to make my own the great essentials of the Christian faith.

I will strive, by word and example, to expose and challenge all forms of discrimination, particularly against Negroes, Jews, and those of Japanese parentage.

I will accept the responsibility of a Christian neighbor and citizen for needed changes in our community and national life.

I pledge myself to become more understanding and effective as a citizen in bringing about the co-operation of this nation with other nations in the things that make for world order.

I commit myself to more active participation in the work of my Church, locally and in its wider outreach, believing that in the Christian Church is to be found the greatest potential personnel for bringing about Christian world order.

[4] From *Prayer and Service for Christian World Order—My Covenant.* Available in card form from any Presbyterian Book Store. Free.

Young People and World Order

By Isaac K. Beckes *

WORLD order is something young people ought to let alone. They know nothing of its implications!" You're wrong, brother! Put it this way. They know as much about it as most of their elders, and are far more eager to learn. Moreover, the youth of today have a greater stake in the world of tomorrow than anyone else. The future is theirs.

It is all wrong to suppose that because young people can't vote they will have nothing to say about the peace. The battle for world order is a running battle, which will engage our best thought and deed for a good many years to come. Only some of the issues will be settled with the coming of peace. Young people will vote on tomorrow's issues of world order and they need to be ready to think and vote intelligently.

Youth action for world order now is important. What can youth do? Here are suggestions:

(1) For study and discussion, Churches must have guidance materials.

Young people can see that their Church has such material on hand. The Presbyterian packet, *The Christian Church and World Order—Study II: Nations United for Peace*,[1] issued by the Department of Social Education and Action, is a good start. This packet contains the study guide, *Six Pillars of Peace*, and other discussion materials, together with a good bibliography. *The Christian Mission on World Order* packet[2] includes the October, 1943, issue of the *International Journal of Religious Education* with an outline of four stimulating sessions for young people by John Irwin, along with a number of specific project suggestions. It also contains a good bibliography, from which other materials can be added to the Church shelf on world order.

(2) The most pressing concern of those interested in world order is that our nation shall not return to an isolated political position, but take its full share in international affairs when the war is over.

Church leaders can help young people to understand the means of influencing political action. Senators and Representatives can be asked for statements of their attitudes on America's place in the postwar world. These statements can be examined in the light of an intelligent Christian viewpoint and passed on to the congregation for general information. Young people can see that every member of the congregation knows how to reach his Congressmen.

To help in this field, the United Christian Youth Movement is preparing a manual on political action entitled *To Win the Peace*. This manual will discuss the

* Young People's Director, International Council of Religious Education.

[1] Order from Presbyterian Book Stores or from SOCIAL PROGRESS, 830 Witherspoon Building, Philadelphia 7, Pennsylvania. 35 cents.

[2] International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois. 50 cents.

problems of political action in general, and will also make specific suggestions for a study series next year, looking toward the November election.[3]

Young people need to examine the historical development of America in the light of the struggle between those who have doubted the common man's ability to govern himself and those who have believed that the masses can be trusted. James Truslow Adams' *The Epic of America* is a good starter in this area.

(3) Young people can be a real influence in shaping public opinion.

Let the Church plan a world order institute and the young people take a good piece of literature on world order to each home with the statement: "We young folks must live in this world of tomorrow. We need your help in making it Christian. Please read this and come to our World Order Institute." There will be a crowd at the institute.

Why not a deputation team to go to Churches and other organizations to build interest in world order? debates between young people of various Churches? a mass meeting of the young people of the community?

Then there can be reading clubs for the bookworms, world order posters for the artistic, and international parties for the socially inclined. Wherever possible, representatives of the various nations and races will make the party more realistic and enjoyable.[4]

Young people need to understand the uses and abuses of propaganda in news and radio. Such a study should include the local radio and newspapers as well as a wide variety of metropolitan dailies as, for example, *Chicago Sun, Chicago Tribune, New York Times, Christian Science Monitor.* Try to evaluate the attitudes expressed on world organization for peace over a period of time in Christian terms of human welfare. If such projects are well done, the results can be reported to the Church as a whole for further discussion.

(4) The seeds of war are planted in the local communities, in race and religious prejudice, and in group antagonism.

Young people must learn to share their lives with those of other races and creeds or the hope of world brotherhood is lost. Jewish, Catholic, and Protestant youth should consider the problems of world order together, then together do something about those problems. It can be done. Try it and see.

(5) After the last war the need for sheer physical sustenance was so great that literally thousands found it easier to die than to carry on. Christian youth must help here.

How about a club in your community that entertains itself and spends recreation money on the relief of the suffering?

But all the problems are not across the sea. We must fight a battle on the home front. A copy of *Christian Youth in Wartime Service* or *Do You Realize?* a pamphlet in *The Christian Mission on World Order* packet, will give you suggestions.[2]

The vision of a Christian world must be caught and held by the souls of youth—tomorrow's people.

Pray for peace! Pray for world order!

Build a spiritual fellowship among the young people of your community.[5]

Young people do have a place in preparing for world order.

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[3] SOCIAL PROGRESS will announce this manual as soon as it is available.

[4] K. P. Rohrbough, *Fun and Festival Among America's People,* Missionary Education Movement, 156 Fifth Avenue, New York, New York.
D. G. Spicer, *Fall Festivals and the Foreign Community,* Womans Press, 600 Lexington Avenue, New York, New York.

[5] See Irwin's suggestions in this area in the October, 1943, issue of the *International Journal of Religious Education.*

The Workshop

One Synod Did This. The report of the Committee on Social Education and Action to the Synod of Michigan early in October offers interesting and stimulating suggestions to other committees. The following items are taken from the "selected" list of activities reported:

Rev. Claude Williams, Detroit Presbytery's labor minister, conducts several interracial Bible study classes for lay preachers who speak in the factories and little store-front Churches.

A "community clinic" on juvenile delinquency under the leadership of Dr. William S. Sadler, of Chicago, was held in the Presbyterian Church in Mason. A recreation project for the whole community has also been developed in this Church.

The Summer Youth Conference in Kalamazoo Presbytery laid special emphasis on Social Education and Action. Among the issues discussed by specially qualified leaders were: Nisei relocation problem; the labor movement and its objectives; the Negro and interracial relationships; and the world vision of the Church.

The young people of the Monroe Presbyterian Church invited a group of Japanese-Americans to come to their Church on the first Sunday these Nisei were in Monroe. They have a fine fellowship continuing.

The weekly paper of the Buick CIO Local 599 in Flint carries a column "Did the Church Say That?" prepared by Rev. Joseph Lindsay.

Eight area Good Will Conferences, bringing together representatives of labor, industry, business, farming, education, and civic organizations, were held during the summer under the auspices of the Michigan Council of Churches. Many Presbyterians participated.

Fifteen Christian centers for migrant workers in Michigan were conducted during the past year under the auspices of the Home Missions Council of North America with which the Prebyterian Church is affiliated. Many Presbyterian women participated through the Michigan Council of Church Women.

The report pointed out pressing problems and needs as follows:

Emphasized the importance of carefully and adequately organizing the work of each local Church so that a proper emphasis on Social Education and Action may be interfused through all its organizations and projects.

Recommended a careful study, on the part of every pastor, session, Church School staff, leaders of men's and women's organizations, and other workers, of the report of the Standing Committee on Social Education and Action to the last General Assembly.*

Emphasized the great responsibility of the Churches in educating the American public concerning the peace to follow this war and in standing for a better world order to be achieved through justice, good will, and world co-operation. The report urged every pastor to study the program outlined in the leaflet *Christian Enlistment for World Order, 1943-1944*, and, so far as possible, to follow the suggestions made.

Emphasized the seriousness of interracial tensions and conflicts, and urged ministers to pledge themselves anew "to the education of all whom we contact in the realities of Christian brotherhood, making it especially our business to become better acquainted with Negroes, Japanese, Mexicans, and Jews in our communities and to open to them the full fellowship of our Churches."

Noted "with deep and growing concern the effects of the war on the children and

* Available from the office of Rev. Cameron P. Hall, 830 Witherspoon Building, Philadelphia 7, Pennsylvania.

young people of our communities," and urged that nothing be allowed to interfere with the continuance of their secular and Christian education; that every Church, both in its own organization and with the co-operation of other community agencies, plan suitable projects of a recreational, educational, and expressional sort to provide creative experiences for growing children and young people; and, where other agencies are slow to take action, point out where child-care centers are needed and see that constructive studies are undertaken.

Recommended: That local arrangements be made for temperance education in high schools and Churches.

Emphasized the increasingly serious effects upon the Church, family life, community morality, and the morale, health, and spiritual well-being of individual men and women, resulting from a seven-day work week unbroken by rest and spiritual refreshment; and proposed that special committees, representative of management, labor, and the Church, be set up in every community under interdenominational auspices to study this whole matter and to take appropriate action; the report also urged that Presbyterians, both ministers and laymen, be active in this work.

Asked the authorization of the synod to study the possibility and to act upon the employment of a full-time director for Social Education and Action in the Synod of Michigan.

Forum on Postwar Issues. In his new book, *One World,* Wendell Willkie declares, "A war won without a purpose is a war won without victory." A similar conviction was evidenced in the Public Forum Concerning Postwar Problems, held in Bay City, Michigan, last winter, under the auspices of the Bay County Council of Churches and with the co-operation of twenty-one civic groups and organizations.

The attendance at the six Monday-evening meetings varied from one hundred and fifty to two hundred, and Protestants, Catholics, and Jews participated freely in the discussions. A Jewish rabbi and a Catholic layman served with Protestants on the Findings Committee of which a Protestant was chairman, and a Catholic priest and a Jewish rabbi broadcast over the local radio station.

No outside leadership was imported. Papers were presented for discussion each week on "The Bases of a Just and Durable Peace" by local leaders: a prominent attorney on the political basis; the dean of Bay City's junior college on the social basis; a prominent businessman on the economic basis; and a local minister on the religious basis. Similar forums can and should be held in every American community following the nationwide Christian Mission on World Order in November. The imperative need for such discussion is becoming more and more evident as the day of military victory gets closer. The Bay City Forum declared: "This time there must be both a military victory and a victory for humanity. . . . We can see two possibilities for the postwar period: the indefinite control of the conquered nations through superior military might, or the actual establishment of a peace between all the nations built upon justice, good will, and world co-operation. The objections to the first possibility are serious indeed. . . . The difficulties facing the second possibility are great, but we are convinced that much more hope lies in the direction of establishing a peace through justice, good will, and world co-operation. This forum was held in order to explore the possibilities of such a peace." *Reported by Frederick Andrew Roblee, Chairman and Minister, First Presbyterian Church, Bay City, Michigan.*

About Books

The Survival of Western Culture, by Ralph Tyler Flewelling. Harpers. $3.00.

This is not an easy book to read. It is not the type of volume to be a companion by the fireside on a cold or rainy night, with slippers and lounging coat. It is a book that should be mastered at a desk, with pencil and note pad. It is a challenging, masterful presentation of one of the most timely and fundamental subjects of the hour.

Basically, the book is a philosophy of history. It starts out just like Spengler's monumental tome, *The Decline of the West,* with an analysis of the component parts of Western civilization and culture. Oddly enough, Professor Flewelling's list is quite similar to that of Spengler's. Moreover, in his dissection of the status of these qualities in the world today, Flewelling finds that they are in a state of deterioration. But here the comparison ends. Whereas Spengler was led to pessimism by his findings, Flewelling is led to optimism. In the very dissatisfaction of modern thinkers with the present state of civilization, he finds hope for a transformation.

Dr. Flewelling, who is professor of philosophy and director of the School of Philosophy at the University of Southern California, is much respected by his academic colleagues on the Pacific Coast. His attitude toward religion is decidely sympathetic, and all religiously minded people will appreciate both his critique of modern religion and his suggestions for its salvation.

THOMAS FRANKLYN HUDSON

Preview of History, by Raymond Gram Swing. Doubleday, Doran. $2.00.

No radio commentator is, perhaps, more widely or acceptably known than the writer of this volume. He has been the recipient of many radio awards for his outstanding analysis of the day-by-day events of the war against the background of history and in respect to current national problems and policies.

This volume begins with an essay on the "Realities of a Power Peace," a subject widely discussed and one which must be considered before arriving at an intelligent conclusion on the problems of postwar organizations.

With his usual aptness for definitive statement, Mr. Swing begins with the proposition that power is the framework of all states. "What distinguishes a free nation from a tyranny," he says, "is not the absence in it of power, but that its power is diffused and expresses the will of the majority.... In a tyranny, power is concentrated in the hands of a few to whom the community must bow. It is essential to understand that power is the framework of the state, free or slave," he declares, "for power is also the framework of the relationship between states." Many will, of course, disagree with this point of view; but whatever the reader's opinion or conviction, his thinking will be clarified by the author's clear statement.

The second section of the book is made up of selected broadcasts from "Pearl Harbor to Tunisia," December, 1941, to May, 1943. The concluding section, "Collected Speeches," includes addresses made before college, university, and other groups during the past two years.

This volume will be both interesting and useful as a record of the immediate past, and as the basis of a preview of the coming years. E. G. R.

A Time to Act, by Archibald MacLeish. Houghton Mifflin. $2.50.

This war, says Archibald MacLeish, is a war of men and machines but it is also

a war of ideas. In this book of selected addresses Mr. MacLeish, poet, orator, administrator, writes about the war of ideas in the poetry for which he is justly noted and in equally telling prose.

The book begins with a striking poem, "Colloquy for the States," and closes with a hymn on freedom, "The Western Sky—Words for a Song." Between the two are thirteen addresses on the relation of America to the world at war and that postwar world of which so much is written and spoken. The themes of these addresses suggest their scope: "The Responsibility of the Press," "The Strategy of Truth," "Prophets of Disaster," "The American Cause," "Washington Is America," "The Country of the Mind," "The Image of Victory." L. C.

Burma Diary, by Paul Geren. Harpers. 50 cents.

Many diaries have been written and published during this war, but none is quite like this one. For to read it is not to follow day by day the events of the war and the writer's interpretation of them. It is rather to sit at the side of a man of sensitive spirit and deep spiritual insight at the close of a day as he thinks aloud of the experiences of the day, new and often tragic, and to sense their impact on his mind and spirit. Paul Geren's philosophy is deeply Christian. But it is his simplicity, his direct honesty, his passionate sincerity, his spiritual receptiveness, that make this a deeply moving book. Here are messages for devotional meditation from one whose faith and philosophy have been tried with fire and who can yet say: "Joy reasserts itself even after we had thought it swallowed and gone. Let us but see God's face, and we can look at all hell and not faint."

Paul Geren is a Ph.D. of Harvard University. In 1941 he was appointed professor of economics at Judson College, Rangoon, Burma, where he was serving when the city was bombed. During the next six months he served as ambulance driver with Dr. Gordon Seagrave's Mobile Surgical Unit with the retreating United Nations forces into India and is at present assigned to the Burma Christian Mobile Relief Unit under the Burma Government in India. Dr. Geren has been cited by this Government "in recognition of loyal, devoted and resolute service during the Burma Campaign." L. C.

Five Minutes a Day with the Bible, the Poets, the Saints, compiled by Robert E. Speer. Westminister Press. $1.00.

This is a book both beautiful and enriching. Behind it is the mind of one of the most widely read men of his generation and the insight of one of the ripest of Christians.

At the top of every page there is a suggestive caption. Then follows a selection of Bible sentences put together to disclose an aspect of Christian truth. Only a very mature and discriminating Bible student could have made this selection of passages. They reveal much from the mind of God that most of us have not seen in the Scriptures.

Then follow some verses of poetry—sometimes from a well-known author, and as often from a relatively obscure one. But there is no cheap verse in these quotations. While "poets" are classified apart from "saints" in the title, these poems are from devoutly Christian souls. Apart from any other worth, the book is a valuable anthology, for it contains many stanzas that will come as a surprise.

Finally, each page concludes with a prayer, all of them aptly phrased utterances of adoring spirits. Occasionally Dr. Speer alters another's prayer, and happily he has inserted some of his own. The book is a treasury of devotion for personal and family worship. Many a minister will find in it messages for his people, and all

who use the book will discover in it a true means of communion with God.

HENRY S. COFFIN

To Stem This Tide, by Charles S. Johnson. Pilgrim Press. Cloth, $1.00; paper, 50 cents.

War has accentuated the problem of race conflict and the necessity for more just and effective interracial relationships. This statement is freely admitted by many, but few understand or seriously face its implication. The Negro problem in the United States is a particularly acute aspect of this world problem. The American people can no longer ignore it, nor can they escape critical decisions regarding the issues involved.

Dr. Johnson's book, as its subtitle indicates, is a "Survey of Racial Tension Areas in the United States," It deals specifically with factual data covering a wide range of conflicting areas, including: tensions in industry; friction on public carriers; race problems in housing; cross-currents of politics; Negro morale and the war; postwar problems in prospect.

The material is presented in a series of carefully selected case studies, well documented, scientifically and objectively handled. The author is Director of Race Relations of the Board of Home Missions of the Congregational and Christian Churches, and the first of his race to hold this position. He is also Director of the Fiske Institute of Social Research and Director of the Julius Rosenwald Fund.

This book will be helpful to all those who sense the complexity of the problem of racial relationships and recognize the peculiar obligation of Christians to come to grips with it.

E. G. R.

The Wrecking of the Eighteenth Amendment, by Ernest Gordon. Alcohol Information Press, Francistown, N. H. $1.60; 10 copies, $12.50.

The Eighteenth Amendment was ratified by 46 out of 48 of the states. Its public support, therefore, was greater than that accorded to any other amendment. These others still stand, yet within 13 years this particular amendment was repealed—why?

This book points to the answer. Even to those who have read *The Amazing Story of Repeal,* by Fletcher Dobyns, this volume by Mr. Gordon is startling in its revelations concerning the immediate future and the destructive forces at work which menace democracy among our own people.

Though the amendment had received an overwhelming expression of public support, its enforcement was put into the hands of those who from the start obviously cared little to see it succeed. In spite of this, it was working, although the facts were so perverted into deliberate falsehoods that it was made to seem a failure. In this connection, Mr. Gordon has most to say on public officials, big business, the brewers, and the press, although he also discusses educators, labor leaders, lawyers, and the Roman Catholic Church. The author names names of men and newspapers. He is encyclopedic in his range of facts. He is painstaking in the thoroughness of his documentation. It is to be regretted, however, that certain unnecessary and gratuitous phrases lend themselves to an anti-Semitic interpretation.

This book should be read, for it is timely on two fronts. The same forces and in many instances the same individuals are active today in misleading the American people in reference to the social control of beverage alcohol. And with the nation engaged in its second war within twenty-five years on behalf of the preservation of democracy, an understanding is important of the forces that would thwart the expression of the popular will in the interest of their own group prejudices and vested interests.

C. P. H.

Study and Action

Materials useful in the promotion of the four-fold program of Social Education and Action for 1943–1944:

I. The Christian Church and World Order

* ***Christian Enlistment for World Order.*** Leaflet outlining purpose, program, and pamphlet materials. *Free.*

* ***Nations United for Peace—Study II: The Christian Church and World Order.*** A study packet. *35 cents.*

SOCIAL PROGRESS. See your file, issues of September, October, and November, for list of other pamphlet materials.

II. The Wartime Community

* ***Community Clinic,*** by Wilbur La Roe, Jr. A clinical examination of the forces threatening community health and well-being. For individual reading and group study. *25 cents.*

† ***Prostitution and the War.*** Public Affairs Pamphlet. *10 cents.*

Wartime Services of the Churches. Handbook for the use of the local Church. Good bibliography. The Co-ordinating Committee for Wartime Service, 297 Fourth Avenue, New York, New York. *10 cents.*

Toward a Christian Social Order: Projects in Spiritual Mobilization. International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. *2 cents each.*

III. Racial and Cultural Tensions.

* ***Minorities Are People,*** by Ilion T. Jones. Discussion of causes, results, and remedies of group tensions. *15 cents.*

* ***Group Conflict or Confidence.*** Leaflet. *50 cents a hundred.*

† ***Races of Mankind*** and ***The Negro and the War.*** Public Affairs Pamphlets. *10 cents each.*

Half of Humanity, by M. S. Bates. Church Peace Union, 70 Fifth Avenue, New York, New York. *10 cents.*

IV. Workers in a Democracy

* ***Organized Labor and the Church,*** by Alfred Hoffmann. A presentation of the purpose and program of organized labor. *15 cents.*

* ***Who and What Is Labor?*** A leaflet. *50 cents a hundred.*

Workers and Employers: The ABC'S of Collective Bargaining. The Twentieth Century Fund, 330 West 42d Street, New York, New York. *5 cents.*

† ***Workers and Bosses Are Human: Collective Bargaining at Work; Jobs and Security for Tomorrow; Freedom from Want.*** *10 cents each.*

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* Order from any Presbyterian Book Store.
† Order from Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York, New York.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Guadalcanal Diary—with Preston Foster, Lloyd Nolan. (Twentieth Century-Fox.) An account of the landing of the Marines on Guadalcanal and their four months' occupation of the island, based on the book by Richard Tregaskis. The film portrays the days on the transport, landing, digging in and waiting, preparatory skirmishes, bombing, and finally, supported by reinforcements, the strong offensive that finished the job. There is no story, no hero, no drama, excepting that inherent in the action itself. The characters seem real and ordinary enough as they carry on through the stirring episodes, whose continuity is kept smooth by a narrator. A good idea of military procedure is given, intensified by photography. It is a fresh and highly successful entry into our list of war films. **Family—Youth.**

The North Star—with Walter Huston, Anne Baxter. (R.K.O. Radio.) The North Star, a Russian village, is caught unprepared for the sudden invasion. The men of the village flee to the hills but wait in hiding for arms that are being smuggled in. Learning that their children are being used as blood donors for the Nazi wounded, guerrillas sweep down with spectacular fury to free their families from the invader. As a picture of a people fighting a brutal aggressor almost bare-handed, with selfless devotion to their land, this is sometimes synthetic, sometimes tragically moving, and often powerfully exciting. The skillful telling of the story is enhanced by the use of camera and sound effects. **Family.**

Lassie Come Home—with Roddy McDowall, Donald Crisp. (Metro-Goldwyn-Mayer.) Based on the novel by Eric Knight, this is a simple, appealing story of the mutual devotion of a boy and his dog. Lassie, a beautiful collie, is sold by the boy's poverty-stricken parents, but finds her way home on two occasions before her new owner takes her to far-off Scotland. But even distance is overcome, and she makes the journey back to her grieving young master through miles of forest and river, encountering danger and receiving friendly help on the way. The supporting cast is good, the dog an excellent actor, and the fine scenic shots in color an effective background. The film is particularly appealing to children. To be sure, there are moments of pathos and peril, but these are forgotten in the excitement of the action and the satisfaction of a joyous ending. **Family—Children.**

Princess O'Rourke—with Olivia de Havilland, Robert Cummings. (Warner Bros.) This is a turned-around Cinderella story, says its heroine, a princess in exile, who decides to marry an American commercial pilot named O'Rourke. When O'Rourke discovers that as prince consort he must renounce his American citizenship, he declares the affair is off. Through the good offices of the United States State Department, the President's dog, Fala, a Supreme Court Justice, and the President himself, the pair are reunited in the White House study, becoming plain Mr. and Mrs. O'Rourke. Those who think that the President, even though invisible, and the White House should not be used as action and setting in a romantic comedy may not be happy about this angle of the film. Nevertheless, it is a gay, sophisticated comedy with witty and amusing dialogue. Pleasing music and lavish production add to its attractiveness. **Mature—Family.**

Flesh and Fantasy—with Charles Boyer, Barbara Stanwyck, Robert Benchley, Edward G. Robinson. (Universal.) A dramatic psychological study in three slightly linked episodes dealing variously with the vagaries of fate. The first is a tale of the Mardi gras and of a girl who hides her ugliness beneath a mask of beauty for one make-believe night of romance. The next occurs in London where a successful attorney who scoffs at fate becomes murderously obsessed by the predictions of a palmist. The final sequence tells the story of a great high-wire performer whose courage and confidence is suddenly shattered by the dream of a woman's fear-filled face. The film is absorbing and filled with suspense, the cast well chosen, and the direction excellent. **Mature—Family.**

Corvette K-225—with Randolph Scott, James Brown. (Universal.) The record of a single trip made by a Canadian corvette as part of the escort in a great convoy moving from Canada to England. The little fighter meets all that might be expected on such a voyage in the North Atlantic—storms, battles with Nazi planes, and submarines. Extraordinary photography—it was taken in actual duty in the submarine lanes—and well-placed emphasis on details of convoy procedure add reality and excitement to this stern picture of Navy life. The plot, with a bit of romance, is almost lost in the overpowering interest of the action. **Family.**

Two Books You Will Want to Own

FIVE MINUTES A DAY

Compiled by
ROBERT E. SPEER

$1.00

An unusual collection of Biblical quotations, religious poems, and prayers, planned for personal daily devotions. Pocket-size, it is yet wide in literary scope and rich in inspirational material. Rev. Ralph B. Hindman writes: "The book is needed. . . . The editor has gathered material from the rich experiences of the years. . . . It should be in the hands of thousands of Christians of all creeds by Christmas. What a useful gift for the young men and women from our Churches who serve in the armed forces! Thanks to Dr. Speer for sharing this book, gathered for his own personal devotions, with people who hunger for spiritual food!"

THE CLUE TO PASCAL

by EMILE CAILLIET

$2.00

This important contribution to the present revival of Pascal's theology is of especial significance to the history of contemporary thought. In the words of Prof. H. Richard Niebuhr: "Few men can speak so directly and movingly to our time as the writer of the *Pensées* does and there is no better introduction to him than this excellent little book. . . . Above all else, Professor Cailliet has found the key to the enigmas of Pascal's life and thought in the Scriptures; and he has studied the Scriptures with and through Pascal, yet independently also. The central chapters of the book are luminous with the insight gained from this study."

The Westminster Press

Philadelphia, Pa.

Constructive Thinking Today on the World of Tomorrow

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION

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"This is a good, fresh, present-day treatment of the basic and continuing business of the Church in its missionary task." —*The Westminster Bookman.*

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"Should be read by everybody interested in postwar planning . . . offers a unique opportunity to gain an insight into the policy of the United Nations . . . worth reading." —*New York Times Book Review.* **$1.00**

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THE PRINCIPLES OF CHRISTIAN ETHICS

Albert C. Knudson

"A truly great book: comprehensive, modest, masterly—a fitting and brilliant climax to Dr. Knudson's series of theological *magna opera.*" —*Edgar S. Brightman.*

Imperative reading for all who believe that the postwar world will totter unless built on the solid foundations of the Christian ethic. **$2.75**

CHINA'S RELIGIOUS HERITAGE

Y. C. Yang

"The first book on Chinese religions by a Chinese. It surpasses other books on the subject in true understanding and sympathetic interpretation. The book is stimulating. It deserves the attention of Christians and non-Christians alike." —*New York Herald-Tribune.* **$1.50**

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